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TRUST LAWS AND UNFAIR COMPETITION. By Joseph E. Davies. Washington: Government Printing Office, 1916. Pp. liv, 832. Price, 40 cents.

UNFAIR COMPETITION. By W. H. S. Stevens. Chicago: The University of Chicago Press, 1917. Pp. xi, 265. Price, \$1.50 net. Postage extra, wt. 1 lb. 3 oz.

THE MORALS OF MONOPOLY AND COMPETITION. By Homer Blosser Reed. Menasha, Wisconsin: George Banta Publishing Company, 1916. Pp. 143.

These three books give documents, analysis, and interpretation of the problems of competition. The immediate occasion for the first volume, which is by the Commissioner of Corporations, was the discussion and movements of various kinds which culminated in the Federal Trade Commission Act and the Clayton Antitrust Act, both of 1914. The volume contains not only the legislation of the United States and of the several states, but the interpretation of these by the courts, common law decisions, foreign antitrust laws, and various other material of great value. It would be an excellent source book for a course on this aspect of business ethics, and is likewise indispensable for anyone who wishes to inform himself upon the subject.

The second volume grew out of two articles originally published in the *Political Science Quarterly*. It analyzes many types of unfair competition and gives the concrete and specific facts, as well as the principles involved. It is a valuable companion volume for the compilation by Davies.

The third is primarily concerned with the ethical aspect of business, as affected by the change from the older methods of individual competition to the present conditions of combination. Three chapters deal with the change from private to public morals with carriers, with large industrial combinations, and with methods of determining prices. Much use is made of judicial decisions, but for the purpose of pointing out how far these respond and how far they fail to respond to the change in the conditions in which the laws are designed to function. Competitive morals grew out of reaction against previous monopolistic conditions and functioned satisfactorily so long as industrial conditions were genuinely competitive and individual traders were approximately equal in capital. The growth of large combinations has compelled the shift to the view that not only railroads but other combinations are essentially public, and must be so treated. This involves in general a change from charging *all you can get* to charging only what is *needed* for conducting an efficient business.

J. H. T.

THE CONTROL OF STRIKES IN AMERICAN TRADE UNIONS. By George Milton Janes, Ph.D. Johns Hopkins Studies in Historical and Political Science, Series XXXIV, Number 3. Baltimore: The Johns Hopkins Press, 1916. Pp. 131.

The author states that the purpose of this study is to describe the control of strikes exercised by general or national unions. This, with the further statement that he accomplishes his purpose quite acceptably, is an accurate summary of the contents of the book. The facts of the more important aspects of this subject have been carefully collected and are presented in a clear and orderly fashion. The book represents the researches of a scholar, and is therefore wholly without the bias of a protagonist.

C. E. A.

SOCIAL RULE, A STUDY OF THE WILL TO POWER. By Elsie Clews Parsons. New York: G. P. Putnam's Sons, 1916. Pp. 185. Price, \$1.00.

Various aspects of social rule more subtle but not less coercive than political rule, are brought together by Dr. Parsons. The classes thus specified as subject to the Will to Power are Juniors, Women, Slaves and Servants, Wage-Earners, Backward Peoples, Delinquents and Defectives, Lower Animals, the Dead, the Gods and even Self. In view of the fact that the subjection of husbands forms a large part of the subject matter of modern humor one wonders that so keen an observer has not seen fit to include husbands among the victims. It seems far fetched to instance the present desire of eugenists that defectives should be segregated during the reproductive period under the "Will to Power." The outlook for social freedom is seen in an increasing "concentration of our energy upon bettering nature rather than upon bettering man, or, shall we say, in bettering human beings through bettering the conditions they live under." As in all Dr. Parsons' books, entertaining material points to a positive goal.

TRUANCY AND NON-ATTENDANCE IN CHICAGO SCHOOLS. A Study of the Social Aspects of the Compulsory Education and Child Labor Legislation of Illinois. By Edith Abbott and Sophonisba P. Breckinridge. The University of Chicago Press, 1917. Pp. 465. \$2.00 net.

Although the primary subject of study is the condition in Chicago, the significance of this book is general. Reasons for non-attendance, study of the habitual truant, of mental and physical defects, of the relations of truancy, dependency and delinquency, the problem of the immigrant child—these topics deal with problems found in all our large cities. Careful studies of the school law, the growth of the compulsory system and the defects in the present standards are also highly instructive. Documents of various sorts form an important series of appendices. It is likely that the book will result in an important improvement of the child labor law in Illinois.

J. H. T.

EUROPE UNBOUND. By Lisle March Phillipps. London: Duckworth & Company, 1916. Pp. xii, 212. Price, 6s. net.

The war has raised a crop of political theorists and essayists in the philosophy of history, and Mr. Phillipps, with his real distinction of style, is one of the most eloquent. Perhaps the rapid growth of theory is due to man's instinct to define and to establish some kind of order and sequence in the midst of chaos. Mr. Phillipps sees his order in a recognition of the war as a significant contest between tyranny and liberty. In this he is at one with many thinkers, such as the author of *Humanity and Inhumanity*. He goes further, however, in claiming that the conflict of the two ideals is not only political but spiritual; and in the ultimate analysis he defines it as a conflict between philosophy (a human product) and religion; between the Renaissance and the ages of Faith! Opposed to the ideal of liberty, Mr. Phillipps sets the Prussian ideal of domination. Prussia has worked out a tyrannic rule of life, and "to face the philosophy of freedom has brought forth the philosophy of tyranny." This has been said before, but never so eloquently and with such sure outline.

In the last three chapters, the author turns to the English aspects of his theory, and to the future; also to the weakness of modern liberalism and

conservatism. In the last and most significant chapter he deals with the possibility of an united Europe, and with the best of our modern thinkers recognises the "inevitableness of unity as the test of political intelligence." And such a scheme presupposes the inclusion of Germany, since evidently there can be no united Europe in which Germany is not included.

M. J.

OUR ULTIMATE AIM IN THE WAR. By George G. Armstrong. London: George Allen & Unwin, Ltd., 1916. Pp. 224. Price, 2s. 6d. net.

The erection of an international authority for the control of international relations has presented itself as the necessary outcome, to many minds, of the present breakdown of our older methods of diplomatic control. There have been already a number of books on the subject, of which the most remarkable is Mr. J. A. Hobson's standard work *Towards International Government*, a book to which Mr. Armstrong owes much, and to which he constantly refers. Mr. Armstrong's book is an very able and lucid popularisation of the subject.

His reasoning is throughout dominated by the idea which as he tells us has been derived from Kant's treatise on *Perpetual Peace*. "Every state," Kant says, "for the sake of its own security, may—and ought to—demand that its neighbour should submit itself to conditions similar to those of civil society, where the right of every individual is guaranteed. . . . For states, in their relation to one another, there can be according to reason, no other way of advancing from that lawless condition which unceasing war implies, than by giving up their savage lawless freedom, just as individual men have done."

So far everyone who thinks is in agreement with Kant, and hopes, with the Prime Minister, for the substitution for force of a real European partnership established and enforced by a common will. It is inevitable, however, that in spite of Mr. Armstrong's vigorous advocacy and genuine argumentative powers, the difficulties in the way of a world parliament or even of a European federation would seem still to await solution. There is, for instance, the question of the exact scope of the federation; a *bloc* of united European nations would be undoubtedly considered a danger by non-European countries. In the earlier portions of the book, Mr. Armstrong restricts himself to Mr. Asquith's modest ideal of an European federation, but in the later, he sketches following Mr. Hobson's lead, a world state and a world parliament of five hundred and twenty-five representative units. These units are chosen on a popular basis, so that in the case of China—if China were included—some drastic modification of the population basis would be necessary in order to avoid a swamping of the vast agglomeration of humanity in Asia. China, Persia, India and Egypt are not, however, included in the initial membership, and so the problem is deferred.

M. J.

PRACTICAL PACIFISM AND ITS ADVERSARIES. Is it Peace, Jehu? By Dr. Severin Nordentoft, with an introduction by G. K. Chesterton. London: George Allen & Unwin, Ltd., 1917. Pp. vi, 213. Price, 4s. 6d. net.

Dr. Nordentoft's book is a compound of the preface to his book, the *Pacifist Cause*, published in 1913, some pages of its programme, and an exceedingly interesting supplement embodying a pamphlet written by a member of one of the oppressed nationalities under German rule—prob-

ably a Schleswig Dane. This portion of the supplement (pp. 56-135) is a tragic and detailed record of the cruelty of forcible denationalisation and the tenacity of a small people in resistance to it. The warning example might, of course, have been taken from the relation of the Russians to the Finns, the Magyars to the Roumanians, the Japanese to the Koreans; but Dr. Nordentoft had no connection through which he could secure such a document from these districts and offers this present document not as a solitary illustration of the wrong way with subject nationalities, but as an eloquent piece of propagandist literature, which by emphasizing the rights of peace of Danes in Schleswig and Poles in East Prussia, shows the all-important part which these rights—the use of the mother tongue, freedom of association, and so on,—play in the daily life of the people. To non-Germans the pedantic rigidity of the Germanising campaign in these districts borders on the ridiculous. A hair dresser may not call himself a *coiffeur* in Strassburg; in certain districts it was impossible for a Pole to get municipal and state permission to build himself a dwelling house. "At the beginning of this campaign, people were at first allowed to build the dwelling house, and afterwards the proprietors were forbidden to use them. The house stands empty and must not be entered, while the would-be inhabitants sleep in the barn or stable. The temptation to steal into the dwelling-house at night is great, but to do so involves a fine. And if the police suspect anything of this kind, they spread fine sand round the house in the evening, so as to be able to find footprints next morning." (p. 103).

The author contrasts with such methods the tact of the United States in dealing with its immigrants, and the British gift of self-government to the conquered South African republics.

Dr. Nordentoft's programme for the Pacifist scheme is universal free trade, social and educational liberty for all citizens; and lastly diplomatic centralisation at the Hague, and the gradual withdrawal of embassies to that centre, so that all diplomatic discussions should be carried on there.

M. S.

THE NATIONAL SPIRIT OF JAPAN: A CONTRIBUTION TO THE SPIRITUAL UNDERSTANDING BETWEEN NATIONS. By S. Honaga. Bristol: J. Arrowsmith, Ltd; London: Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 1916. Pp. 110. Price, 1s. net.

The aim of this small book is to reform the attitude of any nation towards foreign countries, "by her contribution to the better understanding of the national spirit of Japan." That the investigation of one side of the Japanese spirit—Shintoism and Bushido—has certainly not been neglected in the present century, can be seen by the number of articles and works by both European and Japanese scholars on these subjects. While the sections upon Japanese civilisation are written with full sympathy and knowledge—the author is a Japanese—the clearing up of European and American misunderstandings in relation to the German-Japanese war is meagre and unconvincing. Race-prejudice, dealt with in "the so-called Yellow Peril" section (pp. 69-74) can hardly be exorcised or mitigated by the author's simple recipe: "If some people hate differences in the colour of the skin and hair of other nations, let them suppose that they had been born and bred in the same country; they could hardly have escaped being coloured similarly." On page 82, the quotation of "All things spring from strife" and "War is the father of all things" in German, Vol. XXVII.—No. 4.

gives the impression that these aphorisms were a German contribution to thought.

M. J.

The author points out the futility of warfare and the need for a spiritual understanding between nations. He shows that principles and ideals which can accomplish this result are to be found in many of the religions of the world, especially in Shinto and Christianity. As the author points out, these principles and ideals have not been applied between nations as many of them have been applied between individuals. Nations are only too apt to think of their own rights and to ignore the rights of other nations. Dr. Honaga shows that this terrible state of things will remain until the great ideas of justice, truth, and brotherhood are to be shown and used as the fundamental factors in the dealings of each individual nation with other nations. Otherwise selfishness and self-aggressiveness will remain the most powerful factors in the world and peace and good-will cannot take root in the life of nations. All are called to-day to labour for international righteousness and good-will. The application of the ethical and religious principles which exist between individuals and between members of the same nation are to be extended between one nation and another. Each nation can very well preserve its own individuality and at the same time extend its spiritual qualities to other nations. The little volume is written in a fine spirit and we welcome it all the more as it is an all-important message from the East to the West.

W. T. J.

DIDEROT'S EARLY PHILOSOPHICAL WORKS. Translated and edited by Margaret Jourdain. "Open Court Classics of Science and Philosophy," No. 4. Chicago and London: The Open Court Publishing Company, 1916. Pp. vi, 246. Price, \$1.25 or 4s. 6d. net.

Diderot's early philosophical works, of which this is a translation (excluding the insignificant *Sceptic's Walk*), have by no means lost their interest; and a translation of his later philosophical work, including his *Thoughts on the Interpretation of Nature* and certain selected articles from his *Encyclopédie*, would be an useful complement to this useful selection. Diderot's range is extraordinary, as within this small volume he breaks ground in ethics and aesthetics, in the criticism of religion and of art. On the ethical side, besides a patient scientific discussion of the theory of vision in the *Letter on the Blind*, he treats of how far a modification of the senses would involve "a modification of the ordinary notions acquired by men who are normally endowed in their capacity for sensation," and concludes that the morality of the blind is bound to differ from the sighted and that of the deaf from the blind; "and if a being should have a sense more than we have, how woefully imperfect would he find our morality." The *Letter on the Deaf and Dumb* is full of interesting speculations upon aesthetics, which Lessing afterwards turned to account, and the *Philosophic Thoughts*, burnt by the Parliament of Paris in 1746, has still its interest as a breviary of philosophic scepticism.

SOME HISTORICAL REFLECTIONS ON WAR, PAST AND PRESENT: being portions of two annual Presidential Addresses delivered to the British Academy, June 1915 and July, 1916. By Viscount Bryce. London: Oxford University Press (H. Milford), 1917. Pp. 28. Price, 1s. net.

Lord Bryce's two presidential addresses are deliberately written in a spirit of detachment, as if he, like a distinguished scholar and archaeologist, moved "in the shady groves of the past," rather than in the present.

Nothing is said which any one of the members of the Academy "to whatever country he may belong, would feel pain in reading ten or twenty years hence." He is content to note the phenomena of the war, to raise rather than attempt to answer the ethical problems it presents, for the problems are not new, and in their essence at least as old as the fifth century, B.C., when they were debated in Athens.

The second address contains some acute criticisms upon plans for a federation, or league of nations.

M. J.

THE HOPE FOR SOCIETY: Essays on Social Reconstruction after the War. Edited by L. Gardner. London: G. Bell & Sons, 1917. Pp. 236. Price 3s. net.

This book, a collection of lectures given at the Interdenominational Summer School held at Swanwick in 1916, is well worth reading; and Mr. Christopher Turnor's paper on the development of English life is especially valuable. That methods and aims for social reconstruction after the war should be debated during the actual period in England is a significant sign of the breaking-up of our national lethargy. The least interesting of the contributions is a pettish prefatory paper by the Bishop of Oxford. On the social side, the papers contain many suggestions which deserve consideration in the reconstruction period.

M. J.

THE AMERICAN LEAGUE TO ENFORCE PEACE. By C. R. Ashbee, with an Introduction by G. Lowes Dickinson. London: George Allen and Unwin, Ltd., 1917. Pp. 92. Price, 2s. 6d. net.

Mr. Ashbee, who was one of the few Englishmen present at the inauguration of the American League to Enforce Peace, interprets in this book the tendencies of modern American opinion; and emphasizes the significance of that movement, which passed almost unnoticed in England until President Wilson's speech in June 1916. Like Mr. Brailsford and others, he considers the adhesion of America to a League of Nations would bring this project into the sphere of practical politics; and he is alive to the value of the United States as a counter-weight in the European League; for the United States, within its own borders, is solving by fusion some problems of nationality.

M. S.

THE PARLIAMENT OF MAN. By Maximilian A. Mugge. London: C. W. Daniel, Ltd., 1916. Pp. 274. Price, 6s. net.

The question of an International Court is discussed with some freshness and point in Mr. Mugge's book. It is dealt with under four headings; its genesis, its constitution, its functions, and its outlook. "Immediate steps," political, social and economic are also discussed. There is, in addition, a bibliography, and a *résumé* of the stock arguments, fortified by quotations from the poets, for peace and for war. There is an useful bibliography in which however, Mr. Hobson's work, *Towards International Government* is not included.

M. J.

THE PACIFIC SETTLEMENT OF INTERNATIONAL DISPUTES. By Carl Heath. London: Headley Bros., 1917. Pp. 96. Price, 1s. net.

A small handbook in two parts, giving in the first an useful and concise account of what was accomplished in the way of building up an inter-

national organisation for the maintenance of peace by the Hague conferences and the Pacific convention; and in the second a sketch of a future court of nations, in which, as the author is a thorough-going pacifist, this international authority is given no control of military force (pp. 78-79).

M. J.

THE PROBLEM OF HUMAN PEACE STUDIED FROM THE STANDPOINT OF A SCIENTIFIC CATHOLICISM. By Malcolm Quin. London: T. Fisher Unwin, Ltd., 1916. Pp. 275. Price, 7s. 6d. net.

The author decides that a Human Peace can only come about through the operation of the Modern Mind. By an adequate scientific study of war this Mind will realise that both causes and effects are hostile to that perfection in Christ which is the spiritual aim of Christendom. After a rapid elimination of alternatives Catholicism, which is said to include all that is best in Eastern as well as Western thought, is selected as the only antidote to the causes of war—a Catholicism, however, thoroughly overhauled by the Modern Mind, and then disseminated through the Roman organisation. The peoples will thus be informed with the common national policy of perfection. It is to be hoped that the Modern Mind will eventually fill in more clearly the outlines of this policy; but the insistence laid on the part that the Church might play in relation to peace is valuable. The pace of the argument is often rapid: the reader is left with an overwhelming sense of the Modern Mind's synthetic grasp, and of the futility of inter-state arrangements for the avoidance of war.

C. DELISLE BURNS.

London, England.

VIA PACIS: How Terms of Peace can be automatically prepared while the War is still going on. A suggestion offered by an American, Harold F. McCormick. London: George Allen and Unwin, Ltd. Pp. 56. Price, 1s. net.

The plan contained in this pamphlet was issued privately and sent to the governments of the belligerents and neutral States in July, 1916, and is now put forward for consideration by the public. It seems that we may conclude that the plan has been ignored by the governments referred to. The plan is briefly that the terms of peace should be formulated and made public both now and in such a way that they can be changed periodically in accordance with the varying fortunes of the war (pp. 6, 19). Probably no government would be found which would thus admit that it was not fighting for ideals or for justice, but for what the author often refers to as the "cash value" of ultimate peace terms (pp. 6, 20, 48). Naturally the admirer of an "appeal to the sword" would say that this attempted introduction of the pure and frank methods of the stock exchange is quite irrelevant to such a noble thing as war. Since war itself is a monstrous irrelevance, the war-god must be rather satirical.

P. J.

HUNDRED DAYS IN CEYLON UNDER MARTIAL LAW IN 1915. By Armand de Souza, editor of *The Ceylon Morning Leader*. Printed by Woolridge and Co., High St., Highgate, London, N., 1916. Pp. iv, 120.

In June, 1915, a series of riots in the island of Ceylon broke out. Inevitably German intrigues suggested themselves, but as a matter of fact the outbreak was directed solely against the "Coast Moors." The author

calls this book "an appeal to the British conscience for justice to the people of Ceylon," and believes that it will justify his faith. Indeed, "the interest of British rule, much more than the sentiments of the people of Ceylon, require that the facts of the situation should be verified, and that such injustice or wrong as still continues to operate should at least be considered." This is a very weighty document.

P. J.

THE VAMPIRE OF THE CONTINENT. By Count Ernest Zu Reventlow. Translated from the German with a preface by George Chatterton-Hill. New York: The Jackson Press, 1916. Pp. xiii, 225. Price, \$1.25. Postpaid, \$1.35.

According to the publishers, the copy from which this American edition has been printed came to this country on the German U-Boat *Deutschland*. It is an important document for those who wish to understand the attitude of Germany toward England, which found a briefer expression in the "Hymn of Hate." England is represented as having had a single and undivided policy of piracy, greed, and perfidy, pursued recently with diabolical malignity. If the German people thoroughly believes that it is playing the part of the lamb in Aesop's Fable, it is easy to understand its unanimity. The translator welcomes the book as an aid to the liberation of Ireland.

ENGLAND'S WORLD EMPIRE. By Alfred Hoyt Granger. Chicago and London: Open Court Publishing Company, 1916.

Like Reventlow's book, this volume surveys history with a purpose. The author desires to correct what he believes to be the unjustified attitude of America toward Germany and England. He does not, however, paint England all in one shade of black, but recognizes that there have been various parties, some more liberal than others. He also condemns the sinking of the *Lusitania*. On the other hand, in selecting his material for explaining the origins of the war, he omits any mention of Austria's proposal (according to the statement of the former Italian premier) to attack Serbia a year earlier. Most of the acts of England's empire building, which are set forth, have been condemned by contemporary liberal opinion in England. They have, undoubtedly, given pause to many who would prefer to stand with her, and explain much in America's attitude which has been more or less openly resented by Englishmen. The decisive question, however, for America must be, which influence is likely to be dominant in Britain's future, the Tory or the Liberal, and whether German control of Europe and of the Atlantic would leave any safety for any democracy not subject to it.

J. H. T.

PROFESSIONALISM AND ORIGINALITY with an Appendix of suggestions bearing on professional administrative, and educational topics. By F. H. Hayward, D.Litt., B.Sc., Inspector of Schools. London: George Allen & Unwin, Ltd. Chicago: The Open Court Publishing Company, 1917. Pp. xvi, 260. Price, 6s. net.

This is a short book: and one cannot miss one's way in it. All the mechanical aids to easy reading are present: and Dr. Hayward is so blazingly in earnest with his idea that one can pick it out on every page. His book is a polemic against professionalism. The first part is a cata-

logue of the vices to which the professional spirit is heir; the second—in intention a study of the characteristics of the Living Man, i.e. of the original mind—is mainly concerned with the reception which such a mind finds in the world of professionals. Dr. Hayward has plenty of material for his case; he handles all professions with a fine impartiality. Unless, indeed, one resorts to the most damnable sin of professionalism—the assumption that one's own class is less peccable than others—one entertains no doubt but that the case is proved. The remedy is not easy. Dr. Hayward is convinced that professions are necessary to organized civilization. His own suggestions in the appendices are plain enough evidences of the conflict between system and spontaneity, and they can hardly be said to take us very far. Nevertheless the book is important less for these suggestions than for its trenchant discussion of many questions which are sadly in need of airing, and for the precision with which it formulates certain queries which can be answered, which ought to have been answered long ago, and which only laziness and a mistaken notion of professional dignity keep us from answering now.

H. J. W. H.

MENS CREATRIX. By William Temple. London: Macmillan & Company, 1917. Pp. xiii, 367. Price, 7s. 6d. net.

Mr. Temple wishes to demonstrate that philosophy, art, morality, education and politics all aim at a completion which they never of themselves reach, and that they find this completion in Christianity. He supplies accordingly a metaphysics, an aesthetics, a social and individual ethics, and a theology.

This is a vast undertaking. As might be expected, Mr. Temple has not exactly shown us that all roads of human speculation lead to the Anglican Communion, but has shown, with great charm of style and lucidity of dialectic, how particular types of metaphysics, aesthetics, and ethics may be made to form a symmetrical whole with Christian theology. His book is thus a compendious *Summa*. He does not demonstrate that any form of philosophy leads to Christianity; he takes a particular type, absolute idealism, and shows that the idealistic absolute is a failure unless it can be identified with a personal Deity. Influenced by Mr. Bradley, he yet rejects his Absolute as unmoral and unmeaning. Similarly, he declares that the work of art points to "a perfect grasp of the entire universe in all its extent of space and time by an eternal mind" . . . to whom the whole history of the society of finite minds is present in the "moment eternal" of perfect intuition. In discussing the nature of the State, Mr. Temple asserts that "the nations . . . need some society that may include themselves, whose basis shall be a common purpose . . . arising out of loyalty to an all-inclusive Kingdom and a common Master." And the problem of evil is stated in the form "What is the good of evil?" As for our struggle with sin we are told however that "the issue lies with Him, not with us." Unless He calls forth from our own hearts the response to His own love, we are helpless.

There is much that is suggestive, and even cogent, in the course of the argument. But to agree with the author we must not only concede that "Intellect and Imagination, Science and Art, would reach their culmination in the apprehension and contemplation of the supreme principle of the universe adequately embodied and incarnate," but that this culmination is found in Christianity. And might it not be maintained that religion, however poor our lives would be without it, is only one form of satisfaction

among others, rather than the culminating satisfaction of all satisfactions? Mr. Temple says many wise things by the way, especially in his chapter on Education.

T. S. ELIOT.

London, England.

RELIGION AND PHILOSOPHY. By R. G. Collingwood, Fellow and Lecturer of Pembroke College, Oxford. London: Macmillan & Company, 1917. Pp. xviii, 219. Price, 5s. net.

Mr. Collingwood has conceived a task very similar to that of Mr. Temple ("Mens Creatrix")—the necessary completion of philosophy in religion. He holds, however, that philosophy and religion are in reality the same thing; for even a materialistic philosophy, firmly held, may be a man's religion. He proposes then "to treat the Christian creed not as dogma but as a critical solution of a philosophical problem."

Mr. Collingwood is successful at least to this extent, that granted the historical facts of Christianity, a most efficient philosophy can be built upon them. It is true that history and philosophy, as Mr. Collingwood contends, are interdependent. But philosophy depends upon the whole course of history, not upon any particular signal and unique facts; and its freedom of interpretation is limited only by its obligation to exclude nothing. Religion, on the other hand, or at least the Christian religion, depends upon one important fact. Philosophy may show, if it can, the meaning of the statement that Jesus was the son of God. But Christianity—orthodox Christianity—must base itself upon a unique fact: that Jesus was born of a virgin: a proposition which is either true or false, its terms having a fixed meaning. It seems therefore insufficient to claim, what seems to be the extent of Mr. Collingwood's historical demands, that Jesus was an historical person.

Mr. Collingwood attacks the problem of evil by conceiving of God "not as imposing his will on the world from without, but as himself sharing in all the experiences of other minds." "God is the absolute good will." Mr. Collingwood admits that the universe is a totality only *in posse*. One is tempted to ask whether the omnipotence and absolute good will of God are also *in posse*.

The philosophical interpretation of the Incarnation, of the Atonement and of Miracle, are extremely well handled.

T. S. ELIOT.

ESSAYS IN ORTHODOXY. By Oliver Chase Quick. London: Macmillan, & Co., Ltd., 1916. Pp. xliii, 310. Price, 6s. net.

The author of these essays is chaplain to the Archbishop of Canterbury; and the essays are very much what a chaplain to the Archbishop of Canterbury might be expected to write. Mr. Quick falls back from history to theology; a settlement of the controversy concerning the miraculous birth of Christ and the physical fact of His Resurrection "can only be found in the logical considerations, not in those of historical evidence." His controversy lies outside the province of a JOURNAL OF ETHICS; but its method does not. And it is the application of such methods to such subject-matters which leaves the unsophisticated reader under the profound impression that the so-called evidence of theology is evasive and insincere, while he in no way questions the subjective sincerity of those who employ them.

A. F.

INDIAN MORAL INSTRUCTION AND CASTE PROBLEMS. By A. H. Benton.
London: Longmans, Green & Company, 1917. Pp. xii, 122. Price,
4s. 6d. net.

We are indebted to Mr. Benton for a mass of carefully prepared information concerning the past of education in India, and for a well considered criticism of its failure to meet the needs of that country. The British government in India has, according to the author, made three mistakes in dealing with the educational problem and the book may be regarded as a study of the causes of those mistakes and of possible remedies for the evil results. In this way it is a work of interest and importance to all. The suggested remedy "that the Government will regard all religions with impartial favour and respect, it will repress all acts which violate law, humanity, justice or decency and all infringements of the rights of property notwithstanding any plea of justification on religious grounds" may not commend itself to all readers, may not seem wholly to meet the problems raised in earlier chapters, but it must stimulate interest and individual consideration.

The treatment of the caste problem seems to us to be somewhat inadequate. Lack of space may account for a too scanty handling of this question but the reader is left with a certain dissatisfaction and a feeling that he has not been fairly treated. There is a lack of grip and of breadth in dealing with the subject and if, as we are led to suppose, the presence of the caste system in India complicates the educational and religious situations, the public is surely entitled to more information on this question. We are, however, indebted to Mr. Benton for light thrown upon the origin of this interesting social phenomenon and are certainly supplied with food for reflection.

A similar criticism may be passed upon the treatment of the subject of religious toleration. The book does not profess to deal with this question *per se*: but since this is the solution offered by Mr. Benton and since some account and apology is vouchsafed concerning this *via media* between neutrality and intolerance, the historical and philosophical treatment given may be considered to be thin and not always sound. Here again the defect is chiefly due to lack of space and it may be left to the reader to fill in the gaps and to apply to present day problems the truths enunciated in the past and expounded by Mr. Benton.

We have nothing but praise for the masterly way in which Mr. Benton with the scholarship of a statesman is not content merely with stating the problem and suggesting temporary and superficial remedies but insists on referring his readers to the fundamental principles underlying the problems set forth. But some of his remedial measures are dangerous.

Mr. Benton suggests that toleration should be substituted for neutrality; and toleration he explains to be "impartial favour for all religions, with maintenance of the law." Mr. Benton's suggestion is to found a committee in each district for religious and moral instruction, empowered to draw up a religious and moral syllabus; and this syllabus would "contain a narrative of the barest facts of Christ's life simply told, with the most important Gospel precepts embodied." Such a measure, it would be at once alleged, would be considered the surreptitious smuggling-in of Christianity, and would undoubtedly endanger British rule in India.

M. C.